

UNITY

Freedom, Fellowship and Character in Religion

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Editorial

Shall I ask the brave soldier who stood by
my side
In the cause of mankind, if our creeds
disagree?
Shall I give up the friend I have valued
and tried,
If he kneel not before the same altar
with me?
From the heretic girl of my soul shall I
fly
And seek somewhere else a more orthodox
kiss?
Perish the heart and the law that would
try
Truth, valor and love by a standard like
this!

—Thomas Moore.

**

THE following utterance by Rev.
Dr. Sprecher, of Cleveland, Ohio,

presumably an "Orthodox" minister, may fitly be taken as one of the "Signs of the Times" in the discussion of which it was made:

If Christ were on earth to-day I don't know whether he would join a church or not. He certainly would not preach long in any church without being charged with heresy. All the Christian denominations have different doctrines and Christ could not agree with all of them. The laboring men say they do not come into the church because it has no Christianity in it. Well, they are pretty nearly right. The fact is, there is about as much real Christianity outside of the church as in it.

**

MR. MOZOONIAR gave his closing address to a Boston audience on Tuesday evening last. The meeting was held in answer to a complimentary request signed by Boston's leading gentlemen, among whom were the names of Edward Everett Hale, Dr. Holmes, John Fiske and others. Mr. Mozoomiar has had a wide hearing in his course of four Lowell lectures on "Hindu Life and Thought." He leaves our shores with the blessings of a multitude of people who have received through him new respect for the ancient Hindu prophets, a new appreciation of the present spiritual life of India, and what is still better, a new impulse within their own souls that carries them towards breadth and earnestness.

**

AGAIN the tariff tinkerers are at their work, and the agony incident to commercial and industrial uncertainties is being felt. The committee that is at work on a new schedule may smile to-day at the suggestion that what we want is not to get the advantage of our neighbors, but to be advantageous to our neighbors. But some day that will become a sound principle in political economy. Then "tariff protections," "balance of trade," and "balance of military power" will be outgrown superstitions. What matters it whether England, Sweden or the United States makes the most iron? whether

the greatest wheat-fields are in Russia, India, or Manitoba,—only so everybody plays fair. There is great plenty to go all round under the fair-play policy, and there is life in the trading of commodities.

**

C. S. DARROW is well known in Chicago as one of the most earnest and fearless of thinkers. In the December *Arena* he has a striking paper on "Realism in Art and Literature," the fundamental position of which seems to us well taken and nobly argued. But, like many others of this school of thinking, he seems to us to be in danger of discovering the reality of misery more quickly than the reality of joy. Realism has a radiant side to it, and he poorly applies its principles who does not see this side as well as the other. Our quarrel with the so-called "Idealism" in art is that it *understates* the fact. The glory hoops, angel wings and trumpets of the so-called "masters" in Christian art are too gross and materialistic to represent the actual beauty, love and divinity that cluster around any mother and child in a peasant's cottage.

**

WE print the following remarkable and productive dream of a Florida correspondent, hoping that the "suggestion,"—taking the word in its technical hypnotic sense,—coming immediately after the heavy mince-pie dinners which belong to the season, may produce similar dreams during the sleeping hours of many of our readers, so that they may wake like this subscriber into a happy disillusion and the prompt action which betokens true thankfulness. May the inspiring dream disturb the slumbers of two thousand and five hundred of our readers between now and Christmas time. To this end we prescribe that the following extract be read just before retiring and just after partaking of a heavy turkey and mince-pie supper, and then re-

read early next morning. Continue this dose until the desired result is reached:

DEAR UNITY: World's Fair expenses had very nearly emptied my purse, and I doubted if I had better continue UNITY when the recent call came; but in my dreams last night some Congress of the Parliament of Religions was being held which I was attending, when a stranger informed me that the editor of UNITY and others had just been burned to death in a church. I awoke with a feeling of weeping bitterly as over the loss of a personal friend. The pleasure I felt in finding it all a dream urges me to add my personal mite towards his present happiness by sending a UNITY subscription. Please find one dollar inclosed.

**

WE had thought that our brother Chaney, the Southern superintendent for the A. U. A., was cut out exactly for missionary work; but since he has been conducting *The Southern Unitarian* we know that he was made for the editorial chair—and yet that happy expression of a poetic thought suggested by Niagara, which we find in the November *Southern Unitarian*, seems to mark him as a poet. Come to think of it, we have always been impressed by a certain resemblance between him and our honored Edward "Everything" Hale, and that, or perhaps, more generally, the fact that he is a cultivated Yankee accounts for the versatility and excellence of his talents. But this is aside from our purpose in beginning this paragraph, which was to call attention to the words of wisdom of our contemporary's recent literary creation. Our friend has recently begun a study of the characteristics of the long neglected class, the unprosperous whites of the South, to which he has given the general name of *John Slowman*. Below is some of the proverbial wisdom of *John Slowman*, for which we are indebted to *The Southern Unitarian*:

"Up North they say 'I guess,' but they allers reckon. Down South we say 'I reckon,' but we most generally guesses."

Speaking of rival crops John says he reckons "if cotton is king, corn is president."

"Fair to middling," said John, testing a bale of cotton, "means foul at both ends."

"When the pig gets in, the goobers (peanuts) get out."—J. S.

"Spare the weed and you'll reap the seed," says John.

"A mortgaged farm," John Slowman says, "is like a peck measure with the bottom out. The craps jes run through it."

"Where's the man that first kicked him?" asked John when they showed him a horse that kicked.

"Begging," says John, "is stealing by daylight."

The Liberal Arts.

The old Romans included under the above title the pursuits fitting a freeman, as contradistinguished from the servile arts which represented the employment of slaves. In the older German University vocabulary it implied those higher pursuits the chief motive of which was not money-making, the studies that are not mercenary. At the recent Exposition this department went without a definition. It included the exhibits under the heads of education, literature, engineering, public works, music, the drama and many other things that scarcely came under any of these heads. Its exhibits ranged from alms-houses to churches, gymnastic apparatus to workmen's dinner-pails, bank-vaults to photography. This department, requiring over ten acres of space, may be said without much violence to fact to represent the non-commercial activities of the world. Back of it lay the great army of those whose prime motive in life is not money-making; they who toil not for self but for truth, not for money but for beauty. They live not to get rich but that they may know, choosing knowledge in preference to ease, plenty, or life itself.

It is to be regretted that this department did not have a building all its own; that the world might be taught more impressively the extent of these higher industries in the human field. If the Liberal Arts side of civilization could be exhibited as forcibly and as tangibly as are the commercial or military sides of the nations, it would dissipate the gloomy pessimisms that so benumb the energies of men. In all the warlike and man-killing powers of Europe, back of the arts of war, beneath the industrial arts inspired by greed, lies the great army of those who toil that the boundaries of truth may be enlarged, they who work for the advancement of soul, the delights of the intellect. And these Liberal Arts are eventually to shape, direct, or destroy all the other arts. The realm of the unselfish is constantly growing, and the motives of the Liberal Arts are coming to be the dominant motives. Those who pursue wealth are, most of them, doomed to disappointment. The love of gain is an uncertain and disappointing motive. Even if it succeeds it is inadequate to arouse the full powers of the soul. The noblest energies are love

energies. After the body has exhausted itself in the interests of greed or hate love reaches down into new mines of strength, awakens slumbering vitality, revives drooping energies. This world would go to sleep, it would die of stupidity and mental inanity were it not for the Liberal Arts, the itching for more truth, the love of beauty, the non-commercial enthusiasms for the pleasures of mind, the high purpose to reduce the misery of the world. These are the things that keep men alive because they keep men happy. The sullen and the sour are so because they have been selfish. They have been in pursuit of the servile arts. He who would be happy must not be mean. The buoyant spirits belong to those who strive for the enlarging and the ennobling of life. The Liberal Arts offer a motive absolutely universal. They are within the reach of everybody, pursued by the maid who tries to improve her bread-making as well as by the man who adds a new power to the telescope. The most difficult of all the arts is the art of cheerful living; but it is the most inspiring of all arts, in the pursuit of which all other arts cheerfully lend themselves.

Mr. Gould's New Book.

Mr. Gould's "Beginnings," recently published by the Western Unitarian S. S. Society as the first volume in their "Six Years' Study of Religions," has already received much praise, but not half as much as it deserves. It originated in the valuable lessons which Mr. Maxson prepared for UNITY, and which he would have completed for permanent publication, with his usual care, had he lived. Mr. Gould, when invited to edit and enlarge these lessons, found the matter accumulating and the work growing until he decided rather to make a book of his own. Profiting by Mr. Maxson's work and Mr. Gannett's notes upon it,—but following mainly his own method—he has produced the present volume.

It is peculiarly well adapted for Sunday school work,—especially for older pupils,—being methodical, clear and simple in its presentation, and accompanied with very pertinent and suggestive questions and with helpful notes and references. But it is no less valuable for general reading, and most adults will find in it a great deal that is interesting, instructive and new to them. It is

arranged for twenty-two lessons, in seventeen chapters (why did the publishers print the chapter headings in smaller type than the sub-headings?) on such subjects as "Legend and Myth," Creation, Floods, Man, Eden, the Arts, Languages, Communities, Laws, Death, Sin, the Soul, God, Heaven and Hell, Sacrifice, Priests, Temples. Each subject is treated first "according to legend and myth," and then "according to history and science": the first division being always subdivided into "the Biblical story," other corresponding stories, and "their origin"; and the second into "the truer story," "its origin," and "its meaning."

Mr. Gould seems to set most value upon the first division; and his treatment of myth and legend is indeed very rich and full for a work of this size, and shows wide reading and a wise selection of fitting and interesting illustrations. His treatment is also highly appreciative, and aims, as he says, to show that "our early ancestors were, in their degree, rational and religious beings"; and how "no custom or belief of the past is without its reason; and how those reasons are always groping in the direction of religion." It would be hard to find a work that treats old legends more lovingly, or tries to find a better meaning in them.

But he need not have depreciated his treatment of the other division, of "history and science"; for that is quite as rich, and sometimes more so, in its concise statement of the latest conclusions, in its thoughtfulness and search for lofty spiritual meanings. Perhaps he does not always state the case for physical science so strongly as he might; as, for instance, in his treatment of the nebular hypothesis, emphasizing the Andromeda nebula pictured in 1890, as if it were exceptional, when there were at least fourteen spiral or concentric nebulae known forty years before that. Still the scientific sections are, for so brief statements, very satisfactory, and the historic ones peculiarly so. His "truer story" of the primitive "community" and "mother-headed family," for instance, is an excellent summary of latest anthropological researches, and the place it gives to woman will be new not only to most Sunday schools but to many secular readers. So his "truer story" of Laws finely covers the fundamental processes in the evolution of morality.

The "truer story" of the rise of religious beliefs and ceremonies is also admirably told. Perhaps he was not justified in speaking so positively of "blood-brotherhood" as the meaning of sacrifice. Perhaps he has tried more to trace a final cause and optimistic meaning in all things than he would have done if the book had been intended for secular use. But the aim was admirable, has been carried out very ingeniously and with general success. Mr. Gould is very happy in tracing the good from apparent evil. In his treatment, that dreadful Deluge becomes a text from which to show how the floods have been making the earth "a garden of Eden." From the dismal caves of our savage ancestors he gets the lesson of "an ever-brightening future." From the "Fall" of man he gets that of "growing conscience." The story of God's displeasure at the "tower of Babel" he turns into the truth of "Language a tower to heaven." Even in "Death" he finds "Growth" as the deepest meaning and says: "Science tells us that death is as natural as birth, that it is indeed a second birth, and that it was not introduced six thousand years ago by an angry God to punish the sin of man, but that it was introduced millions of years ago by infinite wisdom as the means of leading life upward." Everywhere in nature and art he reads the lesson of progress and says, "in trying to make pots and pans man has found a universe to rule." He repeatedly shows the good of obstacles and supposed evils; but perhaps we ought to add old Herodotus' statement of the same truth in the closing lines of his history. Herodotus tells how Cyrus refuted the Persians for wanting a larger and richer land,—since, he says, fertile countries are wont to produce cowards, and the same land will not yield both fine fruit and brave men. The same manly thought and tonic quality abound in Mr. Gould's book, tempered everywhere, too, by finer spiritual interpretations. It will be found a very healthy and helpful work, not only for Sunday schools but for all the people at home.

H. M. S.

Acknowledgment.

RECEIVED BY MR. GANNETT FOR THE SEA ISLAND SUFFERERS.
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\$10.00

DO NOT miss our PREMIUM LIST and CLUB LIST on next to last page.

Men and Things

REV. DR. W. H. McLANE, in a recent number of the *Independent*, describes a Social Science Club recently formed in New Haven, Connecticut, as follows:

In the latter part of 1892 some half-dozen men met together and agreed to form a society for the study of social subjects. They agreed to invite a few other men to a subsequent meeting. These men met together, adopted a constitution, and called another meeting at which officers were selected, and the organization was completed. A meeting was held once every two weeks until May, and they have been resumed in October. A nominating committee receives and presents names, the object being to have all classes represented; and the membership is limited to fifty persons. The membership is composed of men of native and of foreign birth; Jews and Gentiles; Roman Catholics and Protestants; Democrats and Republicans; ministers, lawyers, professors, teachers, bankers, manufacturers, merchants, clerks and mechanics. The president is a judge of the Supreme Court of the State; the secretary is a merchant; the treasurer is a bank clerk; the executive committee consists of a minister, a lawyer, and the secretary of a large manufacturing company. The meetings have been well sustained and full of interest. The subjects discussed have been such as these: "Methods of Taxation in Connecticut," "The Charter of New Haven," "Manual Training in Public Schools," "Land Ownership, Public and Private," "Profit Sharing," "Immigration," "Ownership of Railroads." These problems have been freely discussed and various opinions have been expressed. For example, the paper read on "Land Ownership" advocated the public ownership of land; the speeches which followed, for the most part, advocated private ownership. The paper on "Ownership of Railroads" advocated private ownership; the speeches which followed, for the most part, advocated public ownership.

Would not all towns and cities be benefited by such an organization, and are not religious liberals the men to lead in such a movement?

CONCERNING the progress of Socialistic ideas in New Zealand, the *Cleveland Citizen* calls attention to the adoption of the grouping contract system as a substitute for the private contract system. When a railroad is to be built, for example, it says, the grading is given to a group of laborers large enough to do the work. This group appoints a committee to sign the contract with the government for them, and the men elect their own bosses and perform the work on the basis of a pure democracy. Other portions of the work are put out to other groups. Sometimes a trade union in a body takes the contract, and even the physically weak members of the union receive the same wages as the strongest, while the superintendent or bosses receive no more than the weakest laborer. That great dream of the brotherhood of man is being realized.

ECONOMIES WROUGHT BY CHEMISTRY.—Chemists turn scrap iron into ink, old bones into lucifer matches, the shavings of the blacksmith's shop into Prussian blue, fusel oil into oil of apples and pears, the drainings of cow-houses into fashionable perfumery, beggars' rags into new pilot-coats, cess-pool filth into ammonia, and tar-waste into aniline dyes and saccharine. In Paris they first utilize rats to clear the flesh from the bones of carcasses, then kill the rats, use up their fur for trimmings, their skin for gloves, their thighbones for tooth-picks, and their tendons and bones for gelatine wrappers. These are a few of the things the *Iron Industrial Gazette* names among the products converted into use by the chemist and inventor.

—*Scientific American.*

Contributed and Selected

A National Thanksgiving Hymn.*

O Thou to whom a nation brings
The gift of grateful prayer and
praise,
The source whence every blessing
springs,
Who guideth all our earthly ways,—
Enlarge the scope of our desires,
Make firmer our fraternal ties;
Let all souls seek our council fires,
The world partake our charities.

Grant, Mighty One! to us the skill
To conquer every giant wrong;
The power to do Thy gracious will,
The soul of love, the breath of song;
The peace that moveth side by side
With honor, mercy, justice, faith!
With human hopes and rights to bide;
In league with life, in face of death.

As free to think as birds to soar,
And grateful as the streams that run
To carry to the toiler's door
The need his honest hands have
won;
Thanksgiving for the right to hold
Opinions and their just defense:
Allied to nature and the bold
Sweet souls who kept their innocence.

Who dared the evil powers of hate,
The harpy ignorance that drew
The rich, warm blood of hearts, elate
With gentle instincts firm and true.
Oh, bid our lives repeat the strain
They learned of freedom in its morn,
As shells that murmur of the main
Forever to the ocean-born.

From man to Thee; from flower to star;
From where white daisies kiss the
sod;
We hail the golden links afar,
That bind us to our Father, God!
Give us "more light" *The Truth* to sing,
From chill Alaska to the sands
Where cacti scarlet banners fling
To brighten arid stricken lands.

HELEN HINSDALE RICH.

Settlement Work In Philadelphia.

THE MINSTER STREET SETTLEMENT.

Some months ago there was seen on Minster street, Philadelphia, a house which to-day is scarcely recognized. Minster street is a narrow lane running between Sixth and Seventh Lombard and Pine streets, in a district frequently alluded to as the slums. This was to be the center of a "Settlement" to be known as the Minster Street Neighborhood Guild.

The house was an undesirable one, the cellar filled with water emitting unpleasant and dangerous odors. The

*Written for and read at the Thanksgiving reunion of All Souls Church, Chicago.

yard had a filthy well, and out-buildings were in a state of decay, and all were overrun with vermin. The occupants became disgusted with both the house and the neighborhood, and moved after a short stay. It had long been occupied by families of colored people.

The house was secured by the Rev. Chas. Daniel and workmen set to work. The walls were scraped and disinfected. Two rooms were added by inclosing a side area. All was underdrained, and it is now the only house in the street with a bathroom. The well was cleaned and filled, and yard fenced and graded. A little pavilion was erected, and a swing will soften the ruggedness of the life. A boy remarked: "They have a yard just like on an excursion."

A little lumber was left over so the posts were given to the people of a wretched court whose children were envious. They will now have a swing of their own, although the Settlement swing will welcome the children of the neighborhood.

After the workman left the house it was an object of beauty, and yet it was only the old house rebuilt. Mr. Daniel with his wife and three children are now occupying it, and the work of the Settlement has commenced. Such things have their good influences.

During the reconstruction the news got abroad that a clergyman was to occupy the house, and they seemed amazed and said: "Well, we need it." The improvements were a constant object lesson. It could have been rented a dozen times to persons who would appreciate clean places if they were to be had. The old house rebuilt and beautified is only the beginning of another regeneration in the individuals, their homes and the neighborhood.

Next door is a small church which has also been secured. The basement when refitted will make an excellent place for work among boys and girls. A kindergarten is contemplated and various agencies for the general uplifting of the youth will be set on foot.

Mr. Daniel worked for a whole month with the workmen. He handled the saw, hammer, pick, shovel, trowel, paint brush and broom. The Settlement idea is one of personal interest and service, a sympathy with men in their daily lives. This was carried out in this rebuilding. More is now known of the workingman, what he can do, and what he cannot do, his wages and his thoughts and the perplexities of getting things done. Such contact with men is a liberal education; and it is this education that is necessary to solve the vexed question of the proper relation which we sustain to our neighbor. The Settlement idea will go far toward solving the question.

It is a part of the Guild's method to put the poor in the way of using the institutions already created in

stead of trying to create one more institution. Among a foreign element there is great opportunity for helpfulness. Personal contact and sympathy reveals the fact that there is the most woeful ignorance of the advantages lying close at hand, and a reluctance to make use of them. Very few of the children seem to go to school. To urge parents to send them is a work which is without limit.

If a child should be found a victim of the brutalities of parents, the attention of the Society for the Prevention of Cruelty to Children will be called to it. Destitute children will be referred to the Children's Aid Society. Cases of sickness and misfortune will be aided to the various hospitals and homes already so abundant and splendidly endowed. Personal contact and sympathy lie at the bottom of the work and they make one of its broadest foundation stones. The giving of alms is not altogether overlooked if a man should be found who has fallen among thieves; but it is an exceptional benevolence. The giving of work is considered a greater gift, and the giving to the youth a capacity and facility to work a still greater. The trade school close at hand will be used to aid the youth to become *capable* of self-support. It is always maintained that the personal contact of children with ladies and gentlemen, even in their play and sport, is an event in their lives, and affords opportunity for the inculcation of the deepest ethical principles in incidental moments.

The location is a good one.

In a company of twenty children gathered in the guild room, four were negroes, sixteen were Russians just learning the English language, and all but three were barefooted. There is here a wide door of opportunity thrown open, in these two oppressed peoples brought together seeking sympathy and guidance.

The home life as an influence is emphasized. The children are given a welcome into the family circle. A characteristic feature is the little social gathering on Monday evenings. It is composed of colored girls thirteen to seventeen years of age. They meet in the parlor of Mr. Daniels' house before a large open fire-place. Each brings a few sticks of wood. The blaze is started in the chimney, all the lights being out, which sets the shadows dancing on the walls. Then story-telling begins, and each in turn adds her fagot to the flames as the stories proceed. Of course there is wide opportunity for instruction, and for fellowship that is helpful.

The work is dependent entirely upon the voluntary contributions of people who may chance to read *The Nazarene*, which is published in the guild's interest. The expenses have not yet been currently met, but good work has already been done in the six weeks of its establishment.

C.

Do NOT miss our PREMIUM LIST and CLUB LIST on next to last page.

Church-Door Pulpit

The Free Church, and What It Will Cost.*

BY REV. CHARLES F. DOLE.

You, here in Chicago, are facing a very remarkable ideal of a church. The proposed Parliament of Religions is likely everywhere to set men to thinking about this ideal, but many of you are actually trying to realize it. Most ideals of the church heretofore have been somewhat exclusive and aristocratic. The idea has been that mankind was divided into two great classes, with distinctly different destinies. The ideal of the church has been, therefore, to gather into one body all those who were supposed to represent the kingdom of God, and to leave the rest of the world outside. All sectarianism is based on the notion of gathering the elect by themselves. The new ideal of the church proceeds from the thought of a common humanity and a common destiny. This ideal is so new and unique that I suspect even those who believe in it are in danger of undervaluing the conditions and the cost which alone make it possible. Please see what you propose to do. On the one hand, you would gather into your church men and women of the most needy and degraded classes, such as the Salvation Army is seeking to rescue. On the other hand, you open your doors to Chinamen, disciples of Confucius, to Buddhists, to Agnostics, to followers of Herbert Spencer, or of Schopenhauer, if the pessimists are willing to join you. A man may say, "I believe in no religion except doing good," and he is welcome to your communion. A man may say, "I believe in no God and no future life," and he is invited to join your church.

I suspect that there is present under this new idea of the church a subtle motive of the old Puritanizing and aristocratic tendency. We want to have all the "good" in our church. We are thinking of the good when we set this ideal before ourselves. We see that such persons as Professor Huxley, Herbert Spencer, Sir John Lubbock and George Eliot are unmistakably our benefactors. It was in the thought of such high-minded persons that a generous English divine, Mr. Butler, exprest the wish that the church might be broad enough to admit Harriet Martineau and Francis Newman. Now there are persons of this type who profess little or no religion, but whose lives are sweet, beautiful and helpful, in every community. Modern men cannot easily bear to think of shutting these persons out of their church or of arrogating to themselves superiority over them. In contemplating the new ideal of the church, we are therefore much more likely to be thinking of certain noble lives whom

we wish to gather to ourselves, than of the opposite class of the poor, the needy and the degraded. There is always a natural desire to make our church consist of the really "elect," the congenial, the pure, the public-spirited,—in short, the moral and spiritual aristocrats.

There is involved also in our new ideal of the church a subtle bit of a creed. It may be a pretty good creed, but it does not happen to be universally accepted, and is therefore so far exclusive. It is that a church is simply a union for helping one another and others to the good life, and especially for stirring men to do the deeds of the good life. The aim of the church is essentially practical as measured in conduct. This is a new and original idea of a church. It is so far from the old idea that, if one were going to quarrel about words and definitions (which I for one do not), I should have to complain of our friend, Mr. Martin of Tacoma, for saying "church," quite as loudly as he complains of certain others for saying "Christian," or "Unitarian." Indeed, I suspect that this advanced use of the word "church" needs explanation for ordinary persons more than our large and modern use of the word "Christian" needs to be explained. Let us, however, be bold and venture, in the want of a better word, to use the word "church" with this enlarged sense. In a growing world, we need not be afraid of the growth of language.

I see also another article of our little creed of the broad church. It is that sound moral character is a sufficient basis for church membership. Good character is enough without any profession of belief in God or in immortality or in the ideal things. Good character, therefore, though on the basis of a materialistic philosophy, is a sufficient introduction to our church. We do not ask what a man's philosophy of goodness is. Does he wish to be a helper of others? or, does he only wish to be helped? On this ground we invite him into the brotherhood of our church. Certainly this is a new sort of creed for establishing a church!

It must, therefore, be clearly admitted that we have in our thought of the ideal church what might be called a dogmatic element, at least an element of exclusion. There will be many conscientious persons who from their point of view will shake their heads over our proposed church, will be slow to see how it can possibly be made to work in practice, and will be likely to remain outside. Many of these persons are the very ones who, on account of their character, we should be delighted to have with us. Many of them are earnest and noble persons whose minds are still possessed with the old and limited thought of the church.

Our church will also be necessarily exclusive as regards many who at present simply have no interest in what we propose to do. In other

words, by the necessity of its aim, it will be morally exclusive. The selfish, the worthless, the lazy, however much they may need its help, will not be likely to come into it.

Let me tell you now what I fear will happen, if, under ordinary circumstances and at the ordinary temperature, an attempt is made to start our new church. For there is still a glacial chill in the air of our century which allows lynching in Indiana and witnesses a Presbyterian President sign a Geary bill. We will suppose that the church is attempted under the lead of a well-meaning but inexperienced minister, quite fresh from the Divinity School. He has no profound experience either of religion or righteousness. He knows little of men's deeper spiritual needs, but he is attracted, as he may well be, by the breadth and freedom of our brave and beautiful theory. I think that we know enough of human nature to prophesy what will take place. I foresee, in the first place, that very few of the type of Mr. Huxley and Mr. Spencer will be ready to sacrifice their individualism, their leisure and their means in order to help the new movement. It goes without saying that most professing Christians of the old denominations will look askance upon the movement, even if they have not churches of their own. The people about the saloons and in the slums will think it too respectable for them. A certain queer lot of people will infallibly come with a curiosity to see what the new thing is. There will be people of the blatant sort who love to hear themselves talk. There may be a few theosophists who would like to steer the movement in their direction. There will be spiritualists with a similar purpose. There will be those who hope that the new minister will attack the humbugs of professing Christians. There will be a few representatives of socialism. There will be many who look for a decided sensation, of what sort they neither know nor care. It cannot be boasted that the average character of the possible membership is very much higher than the average in the churches already established. Paul's church at Corinth would not have presented the appearance of a more motley assemblage than that of our new ideal church. And yet the movement presents fine possibilities. There is in it a nucleus of earnest-minded people. There are real and crying needs of moral uplifting and spiritual guidance. Nevertheless, as we study this new movement we are oppressed with the foreboding that under the present conditions and leadership it cannot succeed. The appearance of the subscription paper, we fear, will cause a fatal panic.

The point that I wish to make clear is that, so far as our new thought of the church is true and ideal, by so much is it more costly to

*An address delivered at the Western Unitarian Conference, May 17, 1893.

carry out. As you could not have the best modern bicycle or steam engine or ocean steamer without a wealth of new and complicated conditions of science and invention, without the new and higher processes for making steel, so you simply cannot have the ideal church of the future without unusual and exceedingly high moral and spiritual conditions. You could not make the modern steam engine work with the rude tools and appliances of the dark ages. Neither can you have your ideal free church where the comparatively barbarous habits, feelings and ideals of the old mediævalism still prevail. You must have not only the right quality of finished steel, but you must also have a sufficiency of it. If it is true in the end that the best things are the cheapest, it is also true that the best things are the product of long and costly processes. If it is true that the best things are very simple, it is also true everywhere that the simple things are the latest to be learned. In other words, your free and ideal church comes as the crown of the labor of the ages; it is the fruitage of evolution.

In our northern region it is too cold to hope to ripen strawberries in the month of May, but we can provide special conditions and ripen our strawberries under glass, if we will take the extra trouble and expense. So I propose now to provide rather exceptional conditions and a more congenial climate than usual for our free church. I will suppose that there is a certain town; we will call it Texas City. The people there have had a series of misfortunes. First they had an epidemic of typhoid fever, decimating the population and scaring many of the people away. Two or three of the ministers of the churches established there, were frightened away by the fever, and never came back. Then a disastrous fire happened, sweeping away a large part of the town and all the church buildings. Meanwhile certain things have occurred especially drawing the people together in sympathy. At the time of the fever and in the fire there had been notable instances of heroism. Many persons had risked their lives in nursing the sick. Some who had been supposed to have no religion, and were called Atheists or Materialists, had shown themselves generous, disinterested and devoted. The only minister left in the town, a man of uncommon breadth of thought, and of noble personality, had distinguished himself by his helpfulness in the time of need. He had lost his only child by the fever. On the night of the fire, in his efforts to help a neighbor, he had broken his right arm.

Meanwhile there had been serious moral needs in the town. The liquor saloons and gambling places had been much better filled than the churches. The boys and young men of the place were exposed to great temptations. The churches had been too numer-

ous for the size of the place, and had been obliged to struggle so hard to maintain themselves that they could never afford proper care or expense in meeting the moral needs of the community. They had failed to appeal to the chivalry of the people, and had been at a low ebb generally.

The common sufferings of the people and the sense of really serious needs, with a dim sense of desire for the comfort and inspiration of religion, now bring to the citizens of Texas City an earnest inquiry what they can do in this emergency in the way of establishing a real, helpful, and successful church.

You will observe that the great law of vicarious atonement has been at work to clear the ground and provide the exceptional conditions that we wanted. Our contention with our friends of the older forms of religion has only been that they limited this vicarious law to a particular instance. We hold that it is universal. It is the costly means by which all kinds of progress, and especially moral and spiritual progress, are hastened forward. In Texas City, the fact that the only minister left in the place has suffered with and for the people will give him henceforth a peculiar influence. Others, likewise, who have borne an heroic part in the misfortunes of the place, will have, as we shall see, special consideration.

The people of the town are called to a mass meeting in the open air on a Sunday afternoon to consider the question of their new church. There is a general feeling that one church of the right sort will meet the needs of the community better than several churches. Here now is the opportunity for our ideal church.

The first question that happens to be raised is that of organization. Who shall be members of the new church? There are those, mostly church members in the older churches, who would naturally be inclined to answer this question in a somewhat exclusive manner, after the traditions to which they have been accustomed. The fact is, however, that there is present at this meeting a certain Mr. Huxley, whom no one has ever seen in a church before, but who risked his life in nursing the sick. There is an eccentric Mr. Spencer, whom no one supposes to have any religion, one of the rich men of the place, who has nearly stripped himself of his property by his generosity to the suffering poor. There is a Miss Eliot, a freethinker who filled her house full of persons who had been burned out. No one can bring himself to vote to have a church that will shut out any of these good and humane persons. It is on the whole the unanimous desire of the meeting to try the experiment of making the church as broad and inclusive in its membership as is the city itself. In this decision a good many old-time prejudices of conscientious Methodists and Baptists are sacrificed. The venture seems as

bold, at the least, as democracy must have seemed when it was first tried, or as it now seems to many timid persons.

The next question is one about the methods of supporting the new church. The strongest churches before the fire had tried to raise their money by pew-rents. The poor had not felt much at home in any of the churches. It now appears evident that the single church must be as free for all the people as are the seats at a public meeting in the city hall. But how shall the necessary money be raised, if the seats are free? The method must be by some free form of subscription. The privileges of the church shall be given to each according to his need, and each shall do what he thinks right for the support of the church, not only according to his means but also (a more hazardous condition) according to his willingness and his sense of the importance of the church. It is plain that in this attempt to make the church thoroughly popular and quite accessible to the poorest people, it will be necessary for those who believe heartily in it to give a good deal more than would be their strict relative proportion. In fact, the maintenance of the new church promises to be quite costly to the few who desire it most, inasmuch as a large part of the people of the town have never been in the habit of giving a dollar for church support. Many, therefore, while curious about the new movement, cannot be depended upon to do much for it. Their moral and religious interests are not yet sufficiently strong.

Moreover the new church, if it is to meet the needs of the whole city, must be managed on an ample scale of expense. It is very possible, in its various undertakings, that it will require as much money as all the churches together have heretofore cost. For one thing, it will be absolutely necessary, if the church is to appeal permanently to the chivalrous feeling and the generosity of the community, that it must do more than all the churches ever did before for the good of the community. It will, perhaps, have to support a free kindergarten. Part of the ample basement of the new edifice will be used for a reading room. There must be means for attractively reaching and befriending boys and young men, and taking them out of the grasp of temptation. For this end the church must maintain various classes for manual training and other such purposes. The building must therefore be in the center of the city so as to be easily reached from every quarter. The large hall used for its Sunday services must be also adapted for use as a lecture room, and for other civilizing entertainments. All this will cost money, both in establishing the plant and in its maintenance. It is probable, however, that many who never gave money to a church before, now seeing that the church is meet-

ing the needs of the city, and making it in every way a better place to live in, will become generous contributors.

Moreover, if the church is to have Sunday services, there must be a considerable outlay for excellent music. There will be an appeal to the young men and women of the city to volunteer and provide a great chorus choir. There will be an opportunity for others to volunteer to organize an orchestra. The Sunday services must be made rich and attractive. There will be need of professional help, well paid for, to direct the music. There will also be the demand on the part of the volunteers for very considerable outlay in promptitude, faithfulness and devotion. That which will be asked of them for the sake of their church will amount to a certain moral discipline. We believe, however, that it will prove both profitable and delightful.

A very important and critical question now appears. What will the new church stand for? What will be its creed, or at least the purpose that binds it together? How much can its people agree to? In a large way, it must be admitted that the church will stand for all the higher interests of man. It will stand for the endeavor to make individuals perfect. It will stand for the noblest relations of helpfulness among men, for all kinds of friendly service. In short, it will stand for what is called practical religion.

There are some who will wish to stop here. There are those in our mass meeting who consider themselves agnostics and materialists. They are shy of using any words or terms of religion. There are a few who have heard of the societies for ethical culture, and would like to turn the new movement in this direction. It is very evident, however, that a large proportion of the assembly want something more. The mayor of the city now rises to speak. With a good education, he has been a somewhat rough and hard-headed man of business, but, when trouble came to the city, he showed himself brave and public-spirited. His heart has lately been softened by the death of a beloved daughter. He confesses that he has never heretofore been interested in religion. As far as he is concerned, he would have been content to organize an ethical society. On the other hand, he has a dim notion that there may be something more in religion than he has ever himself felt. He remembers his old mother. She certainly used to get help and peace and restfulness in prayer. The mayor has read certain philosophical books. It seems to him quite possible, if this is a universe, that a man should bear some sort of a relation to the Power, or Life, that makes it a universe. If there is a Good Will that rules all things, it would be natural that men's wills should run alongside of the Good Will. It

might well be that a man's life would be at its fullest and best, when it stood in the relation of willing obedience to the laws of the Universe Life. The mayor had got some such notions as this from reading the books of a man called John Fiske. He has been also disposed lately to think that there might be something in the possibility of immortality. Certainly no one could say that these ideas of religion might not be true. There was at least a splendid "perhaps" in them. For his own part he wanted to have in the church all the moral and religious material that there was. He did not want to put any limit on the thought of his church. If there were those who believed more than he did, he wanted to give them full opportunity. If any honest minister could teach him more than he knew now, or give him more faith in Goodness at the heart of the universe, he would be glad to march in that direction. It occurred to him that his life, spent in money-making since he was a boy, had not given him the right to any large amount of faith.

The Mayor's little speech seemed to everyone very fair. It was agreed presently that the new church should stand for religion in the largest possible sense. It was agreed that it would be really a sacrifice of freedom, if the secularists, the positivists, the materialists set any dogmatic limit against following out the utmost religious possibilities. It was seen by all that it would be the ruin of the new movement, if the Methodists and the Baptists and Presbyterians should be driven away by any narrowness in the proposed motto of union.

Another critical question now appeared. What sort of Sunday services should be instituted? What sort of preaching should they try to have? The Methodists and others had been used to a certain warmth of religious temperature. They had been used in particular to a good deal of affectionate reference to the life and person of Jesus Christ. Many of the most earnest people present had been accustomed to the public prayer as a part of their religious service, so that they would scarcely have been able to recognize the service as religious if the prayer were omitted. On the other hand, there is a little set of persons who for themselves care for nothing but the sermon, and would like that better if it were called a lecture.

There are several different theories of how to manage this difficulty. One theory is that the Methodists, and others like them, shall have the use of the church at a certain hour, and shall find the minister to meet their peculiar needs. The free-thinkers shall also organize a lectureship and have a separate meeting. In other words, the church shall organize itself into different sections, each meeting apart by itself. But this plan, besides being quite expensive,

would threaten to defeat the essential purpose of the new church.

Then some one proposes a sort of compromise scheme. There shall be a common service for all, but there shall be nothing admitted into it which any one can object to. There shall be no phraseology used except such as all parties would like. There shall be no service of public prayer, if any happen to raise objection against it. This compromise plan evidently would be cold and meager. It would really suit no one very well. The principal objection, however, is that it is narrow and that it would actually create constraint. It puts a limit upon the possibilities of the common service. It is as though no music should be permitted at the concert, except such as happens to be popular with every one, in which case the best music would sometimes be excluded by the idiosyncrasies or the want of education of the few.

We have already suggested that the one minister on the ground has been exceptionally well educated. He is familiar with the best thought of all the different dominations. He has what has been called "the sympathy of religions." He has the gift of going straight to the heart of a thing, and finding its essential meaning. He is well acquainted, too, with modern thought and science, and has sympathy with men's doubts and questions. He is really able, therefore, to interpret all the vital and helpful ideas that genuine religious persons have ever held, into the simplest terms of modern thought. He is able to interest common people and to give them plenty of parables and illustrations for conveying religious thought. He is also immensely interested in practical righteousness. He has a great ideal of what may be made of his city, and his own personal sacrifices in behalf of the town give him just now a peculiarly strong hold on all classes of the people. There is, therefore, an instinctive feeling that he ought to be the minister of the new church. Without believing less than the Baptists and Methodists, he is able to show them in warm, sympathetic and beautiful form the essence of their own beliefs. Without compromising his own modern thought about Jesus, his admiration of that great historical example brings him into ready touch with those who have been accustomed to the loving use of his name. While possessed of a strong and profound religious faith himself, the directness and manliness of his thought commend him to the respect, and pique the curiosity, of those who have hitherto stood aloof from religion. If this man, summing up the best of the old thought into the freest terms of the new, will conduct the Sunday services for our church, there will be no limit to the possibilities of a rich, helpful, and, in the best sense, truly devotional worship. For all that he will say, whether it be called prayer, or sermon, or address, will be

possessed by a strong faith in the beneficent Life that orders the universe.

There is still one further possible plan, in the way of managing for those who are shy of any service that can be called worship. The Sunday service may be ordered so as to allow those who please, to omit the prayer, and to come in merely for the address, and for such part of the music as shall be freed of any religious significance. We can imagine this plan to be proposed, but the mayor, in his blunt way, is certain to veto it. "We want union here," he says, "not separation. We are all bound to make certain concessions for the sake of the whole. The Methodist and Baptist people have already made immense concessions. It surely cannot hurt any of us to sit by and listen while others pray. I call it narrow and dogmatic to exclude ourselves from that which the majority wish. I call it bad manners. It is as though, because I do not enjoy Beethoven's music, I should insist on staying out of the concert till they have got through playing Beethoven. Who knows but that there may be something in Beethoven after all? Who knows but that I may come to enjoy him? It is certainly no great sacrifice for the sake of the general order, if I want to hear the gay band-music, to listen to the Beethoven, too. Besides," says the mayor, "I think it is a good thing to give our children the chance of understanding and enjoying all that any one else possesses. If our children should become as religious as our new minister is, I think that they would be better off than some of us are." When the mayor had finished speaking again, no one was found to make any motion for arranging the service so that people could stay away from a part of it. The fact was that there were not really half a dozen people in the town who would have dreamed of making use of such a special arrangement.

A curious question is now brought before the assembly. There are always those in any meeting who are apt to take an exaggerated interest in determining what the name of a proposed enterprise shall be called. Two parties, accordingly, appear now. One party are very zealous that the new church shall distinctively bear the Christian name. The opposite set would like to have it called the free-thinkers church. It is obvious that, as a matter of fact, it is now a church of free-thinkers, for all kinds of thought are included within it. It has been unanimously agreed that all kinds of thought are welcome. All inquiries may be pursued, all sorts of questions may be freely asked. As a matter of fact, also, the church is Christian. It is Christian in its traditions, for nearly all the people in it were educated to some kind of Christian belief. This church would not itself be possible, except as a sort of summation of the growth of Chris-

tian ideas. The church is Christian, also, from the fact that there is great reverence on the part of nearly all its people for the life and death of Jesus. The church is essentially Christian, in the pervading spirit of friendliness and good-fellowship, in the faith and hope and love that have won triumph over great public and private misfortunes. In the best sense you could hardly make the church more Christian by calling it so than it is now in reality.

On the other hand, the church would certainly cease to be really Christian if its people should fall into a quarrel and lose their good spirit over the question of naming it. Neither would it be so broad and real a free-thinkers church as it is now, if a majority should happen to vote to attach any name to it which would drive some of its people away. The fact is, what makes a church Christian is that the good spirit is there, so that a "Christ" would be at home in it. What makes it a free-thinkers church is, not that a majority vote it so, but that thought is perfectly free there. The new minister makes these points very plain in a little speech. "I happen," he says, "to be attached to the Christian name, and I should be glad if all felt towards it as I do. But I cannot blame some of my neighbors if they have formed prejudices about it. In fact Christians have often behaved so as to create very bitter prejudice against the name. I advise therefore," he says, "if any really object to the use of the name, that you leave it aside. I think if Christ were here, he would be very happy in this church and think it was decidedly his kind of church. I do not think he would be half so happy if we called it by his name against the protest of any of our friends, for, though I do not agree with their protest, I believe from their point of view that it is quite honest."

One of the free-thinkers, also, at this point, helps very much to the peaceful settlement of this question. "This is a good enough free-thinkers church for me," he says, "and you could not make it better by calling it so. I would a little rather not have it called Christian, but even if you do call it Christian, I cannot for the life of me see any reason why I should go out of it. If you called this city a tyranny and named the Mayor a Despot, while you still had a perfect democracy, I should vote against you and call your names ridiculous; but as long as we had the reality of a free government, I certainly should not feel obliged to move out of town; much less should I give up our church, because the majority preferred a particular name. In fact, I have to confess that your new name is capable of a very high meaning." After the free-thinker's speech the question of the name of the church was indefinitely postponed.

You will please observe that the patience and good temper shown both

by the minister and the free-thinker are rather rare and costly products on the tree of evolution. Much thought, a habit of self-control, and a very clear understanding of what evolution means, go to make this sort of temper.

Another more subtle kind of difficulty now appears. It is inherent in human nature. It is the tendency to break up into cliques and social sets. It is said that even on the crowded streets men tend to move in groups, slightly detached from one another. As long as there is any movement among mankind, and movement goes on at different rates of growth, it seems likely that the formation of social groups will always continue. It is well to recognize it as a fact of human nature. The evil is not in this tendency to a certain stratification; the evil is when the people of the different groups treat each other unsocially, with coldness, with suspicion, with the tone of superiority, or even with contempt.

Take, by way of example, the case of any old established church. We will suppose that it is a liberal, or Unitarian, church. There is little trouble, I assure you, in such a church from the want of religious freedom. Anyone of whatever opinions is welcome to the church. It is probable that a Jew or a Chinaman could easily become a voting member. It is no barrier against membership in such a church that a man is an agnostic or a materialist. Such men are often pew-owners. They often like, for the sake of their families, if not for their own sake, to attend church. Everyone is glad to have them there. If they have influence generally in the community, they are apt to have quite their due share of influence in deciding church questions and in calling a minister. They are never urged to profess by a word what they do not honestly believe. There may be persons in the same church with them of narrow or even bigoted opinions, but the general tradition has already been established in all liberal churches, of liberty of conscience, liberty of thought, and at least outward respect for others' opinions. There is apt, however, in such an old church to be a certain social constraint, a real want of social freedom. There are groups and sets in the church, who are somewhat shy of each other, none the less that they have excellent social intentions. Strangers and new-comers in the church are apt to find a certain coldness of atmosphere. There are social sets in the community who have a vague impression that the old church is inhospitable and does not want their presence. And yet, there was never perhaps better moral timber than in this old Unitarian church. Many of the prejudices against it are quite exaggerated. Its members generally would be pleased, in a mild way, to see the poor among them. They wish to give a true welcome to strangers. No people in the world

are kinder-hearted, if humane service is demanded of them for their neighbors. The trouble is not with the moral material of the people of the church, so much as it is with the moral temperature at which they live. Their need is of some slight increase of spiritual heat and vitality. They have learned the lesson of paying one hundred cents on a dollar very well. They know about kindness to animals. They need a new access of those great spiritual qualities known as faith, hope, and love. They need a quickening of their imagination, so as to put themselves in one another's places. An access of love, a quickening of the sense that they are the children of God, would thaw out all suspicion and constraint and set their hearts free.

This need will presently show itself, we suspect, in Texas City. In the meantime, however, as we have seen, the people have actually been brought by their common sufferings and common hopes for the city into uncommonly harmonious relations. They are ready just now to do anything that will make for friendliness and social freedom. No one could be a snob, if he wished, in the present atmosphere. There is very little further, however, that can be immediately done. There is one question that has a bearing upon the future. It touches the expense, style, luxury, and ornamentation of the new church. All are agreed that the building should be outwardly solid, substantial and worthy of their city. There are some who have a pardonable pride also that the interior should be rich and elegant. It is certain that the tendency in this direction will serve to make the poorer people feel less at ease. Luxurious appointments will tempt churches-goers toward richness of dress, thus setting up a barrier between the rich and their poorer neighbors. On the other hand such simplicity of appointment in the new church as may be readily combined with good taste, will march with simplicity of dress on the part of the people, and will remind all classes that the house is their common property.

So much for the establishment of our new church in Texas City. You will have observed what uncommon conditions it has required. It begins with very considerable expense and sacrifice; not expense of money alone, but the giving up of many prejudices. Something has been required of every class of people who compose it. You will notice, however, that throughout the breadth of the organization there has nowhere been demanded any sacrifice of principle. No one has been asked to say what he does not believe. What has been required has been the giving up of personal preference, of bigotry, of egotism, and of self-will. All this sacrifice has been the result of a strong and genuine movement of brotherly kindness, welding together all classes of the people.

We must confess that it is an open question, what will be the outcome of a movement so auspiciously started. We have helped our man mount the bicycle and given him the initial impetus. It remains to be seen whether he is capable of keeping it in motion. As in all kinds of machinery, so with the church. Not only good guidance is required, but also a certain respectable momentum. In all human enterprises there is a disintegrating, centrifugal influence at work. The success of the new church will depend, as in the beginning, largely on the loyalty and good temper of certain leading individuals. If Mr. Huxley and Mr. Spencer, after having so kindly assisted in the start, henceforth quietly stay at home and only pay their subscription, and take no pains to attend the common services of the new church, there will be a loss of power and motion. If the Baptists and Methodists begin to talk of withdrawing from the common church, and instituting sectarian enterprises, it will be a public misfortune. If the new minister too, soon after this crisis in the life of the town, is called to go to Chicago or New York, and leaves his work in the hands of some person of merely moderate ability and little spiritual insight, I foresee a period of chaos.

On the other hand, the conditions for permanent success appear very favorable. It wants only to be seen in the city that the new church is proving the means of real moral awakening, that there is a revival of righteousness in the methods of business, that there is a new and kindlier spirit in the relations of employers and working people, that the old-time bar-rooms and gambling dens suffer for lack of patronage, that the boys and young men are more pure and manly and are interested in worthier pursuits, that the government of the city is free of partisanship and is administered and maintained with high public spirit. It needs also to be shown, even more profoundly, that the people of the town possess a new courage and a new inspiration for their work, that they have comfort in meeting trials and losses, that not only among the devout is there a sense of the living God and that men are his children, but that all classes share a happy feeling as of those who live in a righteous and beneficent world. This moral uplift, this practical working of righteousness, this humane sense of brotherhood, this kindling of the sense of universal and divine relation, will soon produce a kind of spiritual momentum, which will abundantly justify the existence of the church and assure its permanent success. One can hardly conceive that there could be any institution more desirable for the happy life of a community than such a church as we have imagined.

I fancy now that I hear certain questions. "Why," you ask, "do you not express greater confidence that the

time is already ripe for such churches everywhere? Why do you speak so cautiously of possible failure? Do you mean to imply that our ideal or free church, in your opinion, cannot be consummated in our generation? Do you practically tell us to be contented with such imperfect churches as we have?" I have implied nothing of the sort. I hold that it is the part of anyone who sees an ideal to press toward it with all his might, and to try to do his best to realize it. I call it terrible and demoralizing to any set of people to sit down content with recognized imperfections. I speak with caution only because I am impressed with the arduousness of our work and the many different sides on which it has to be carried out. I see, therefore, on our part, the distinct danger of exaggerating the comparative importance of some one aspect of the work. There is danger, for example, if one is interested in the method of free seats, of exaggerating the importance of this outward method, as compared with other subjects even more profound. There is danger of supposing that, if we get free seats, we have therefore got the ideal church, with all the faith and hope and love needful for maintaining it. I say this as one who believes that the triumph of the free seat method would certainly tend to react helpfully on the moral and spiritual life of any church which adopted it.

There is danger, also, if one has much at heart the securing ample freedom of thought, if one happens to be annoyed by any show of bigotry on the part of his fellows, and especially if one sees certain kindly Jews or agnostics outside, who might possibly be brought into his church,—there is danger, I say, of quite exaggerating the importance of the vote which would give such persons welcome. The fact is, no mere vote can ever make people really welcome to an organization. Nothing but congeniality, the sense of common needs, the touch of brotherly sympathy, is effectual in bringing into a church those who have hitherto stood aloof from it. Of all institutions in the world, in a church especially, a vote does not merely mean the triumph of a majority, it must represent a willing, hearty temper, in order to do any good. The securing this temper is essential to securing the vote.

There is even greater danger, I think, of exaggerating the relative importance of names and definitions. I speak as one who would like to have names as accurate as possible. But I suspect that it is a species of dogmatism when we insist upon the particular names of our own preference, before the average man in our church has been educated to see the significance of the issues which we raise. I think of those terrible contentions in the early church councils. Only the few, whether Arians or Athanasians, understood (perhaps no one ever understood) what the quar-

rel was about. The majority in the councils were more barbarians than Christians. It was pathetic to see the rabble voting on questions of the nice distinction of words when, as our friend Mr. Calthrop says, they were not even aware that there was a Holy Ghost. And even to-day I think it may be possible that we ask too much of men who are but little used as yet to the thought of God, when we urge upon them delicate questions, on which good men differ, regarding the use of historic words—historic words that are always changing and taking on new significations.

The fact is, the ideal church which we are contemplating fills me with a sense of humility as often as I consider it. It means hardly less than a perfected humanity. It means also perfected individuals. It means, therefore, great and beautiful disinterestedness on the part of all who look towards it, it means large sympathy and insight and imagination, it means forbearance and tenderness towards the weak and uneducated. It means, at least on the part of those who are leaders in the new movement, generosity, good temper and self-control. It forbids partisanship. It demands what Matthew Arnold calls "sweetness and light." It demands on the part of those who guide and steer that they shall be always at their best, when too often their eyes are sleepy and dull and their hearts are cold.

Our ideal, also, involves a wonderful deal of patience, or rather a new quality of patience. The old sort of patience was supposed to be directed toward those who were evil or did you wrong. The new patience is the patience of the evolutionist. It is the patience of the farmer who has to sit by and wait for the tender green things to grow, who must feed and water them and help them grow the faster. It is the patience of one who knows that the sweet nuts may be encased in a rough and hurtful burr, but who can wait till, as the nut ripens, the burr bursts of itself. It is the patience of one who does not expect to see in the children the maturity of grown men, who counts the long and painful cost of what he undertakes, and is not easily disappointed. It is the patience of one who appreciates the condition of the great multitudes of people who must make up our churches,—hard pressed by labor, urged by competition, with little leisure to spend upon the high subjects which men's souls need for their rest and comfort. It is the patience, too, of those who see that even superstition, narrowness and bigotry are phases in men's religious growth; that their growth cannot be forced, that their faults are not cured by opposition and negative treatment, but by the positive warmth of love, by deepening their experiences of what faith means.

While our ideal thus makes us very modest and humble, we cannot look at it without the stirring of a great

hope. The fact that such an ideal of the church should blossom out in man's growing thought is a sort of proof of divineness. Already in many places we see the beginnings of the ideal church. We see individuals who are entirely ready for it. I will not deny that there are communities where the general conditions may be quite ripe. There are beautiful and noble lives, such as we all know, that present to us the great essential facts of breadth, freedom, earnestness, thoughtfulness, brotherly kindness, faith, too, and hope and love. Such lives are always contagious and produce others like themselves. The evil in the world is not catching so truly as good is; for the evil tends to kill itself, but goodness makes life grow. All these facts fill us with confidence that we live in God's growing world; and if we live in his world, whatever is best, whatever is desirable, must assuredly come to pass. It may, or may not, come in our time. To help bring it to pass, however, to be a co-operator, with one another and with God, is joy and delight enough for any man's life. Our ideal church, then, must come to pass. It is too good not to come to pass, in God's world. We will devote ourselves anew, with more strenuous efforts, to help bring it to pass.

Correspondence

The Moral Law.

EDITOR UNITY: Every lover of truth and good morals will commend the able and conclusive refutation, in the issue of *UNITY* of 23d ult., of Rev. Joseph Cook's Theories, by Rev. Jenkin Lloyd Jones. Unlike that eminent pulpit orator, Frederic W. Robertson, Rev. Mr. Cook appears to have no faith in the Eternal Equity—"the calm and salutary verities of science and law." Rev. Mr. Robertson wrote in 1847: "What saves a man,—his own character or that of another?" Paul's teachings are in line with this: "Render to every man according to his works."

Every enlightened teacher of morals will heartily indorse these words of protest of Rev. Jenkin Lloyd Jones—"I protest against the juggling with the eternal laws of right and wrong." That great writer, James A. Froude, voices the same eternal law; he says: "What are the lessons of history? It is a voice sounding forever across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty or oppression, for lust or vanity the price has to be paid at last. * * Justice and truth alone endure and live," etc.

Even the "pagan" creeds of Egypt insisted on purity of life and the practice of charity, and that truth and knowledge should be sought for. Is it possible that in this age of

progress a citizen of Boston has a lower conception of morals or of religious truth than the "pagan" of four thousand years ago?

FRANKLIN.

The Man Half a Century Old.

I remember very well the impressions of my first meeting with Jenkin Lloyd Jones. At the time I had not completely outgrown the effects of the season of doubt and denial through which I had passed. I was sick mentally, and needed a physician. It was at Weirs, N. H., where we spent a number of days together discussing the great interests of life. By the beautiful lake and the picturesque hills we walked arm in arm, absorbed in the spiritual realities which we were called upon to teach by word and deed. I can never forget the eloquent sincerity with which he expressed his faith in the dignity of human nature, and the inspiring hope which he cherished for the future. In that communion with him I found healing.

Permit me to lay this humble tribute upon the altar which is already crowded with a thousand tokens of appreciation from a thousand hearts.

M. M. MANGASARIAN.

DEAR UNITY: Your "Wanted, a Civic Cathedral" is the best word said. For half a century we have been feeling along toward the thing needed. If we could have seen and felt correctly and certainly we could have had what we felt for and foresaw.

Each of us in our place must do what our hands find to do. The Temple of the Angels will be built yet—or rebuilt. Cordially yours,

E. P. POWELL.

Clinton, N. Y.

DO NOT miss our PREMIUM LIST and CLUB LIST on next to last page.

Scrofula

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The Home**Helps to High Living.**

SUN.—The home is the crystal of society—the nucleus of national character.

MON.—Example is one of the most potent of instructors, though it teaches without a tongue.

TUES.—Action is always more forcible than words.

WED.—Given perseverance and energy soon becomes habitual.

THURS.—Contact with the good never fails to impart good.

FRI.—Cheerfulness gives elasticity to the spirit.

SAT.—The fervent spirit confers a dignity on even the most ordinary occupations.

—*Samuel Smiles.*

My Treasure.

The west sun shines from clouds at last,

And slant beams mark a radiant way Where a dear form in beauty cast Makes length'ning shadows seem less gray.

She's gracious as the coming dawn Whose half-smile hesitates a space— And then, as if her doubts were gone, She archly looks up in my face.

The light that comes with early morn Is breaking over lip and brow, And bright new thoughts, of morning born,

Are flushing all her features now.

Ah, in the western sun-light's glow I stand and watch her eastern light; My golden tints are darkening slow; Her rosy colors grow more bright.

They flood my path with richer hues; In her my hopes have found new birth,

For her sweet sake I take new views, Through her bright eyes I see the earth.

My thoughts will not run out for her To where I stand in sunset's glow, Feeling the light would be a blur If this bright one I did not know.

Enough, I hold her in my heart The rarest gift that heaven has sent, Enough that I can give her part Of that for which my life is spent.

GERTRUDE R. COLBORN.

A POOR man had been injured in the street. A crowd gathered. One said: "How I pity him!" Others said the same. A sailor pulled out half a dollar, and handing it to the man, said: "I pity him 50 cents; how much do the rest of you pity him?"—*The Myrtle.*

The Thirsty Stars.

A long time ago, seven little stars came out one night to play hide and seek in their beautiful sky-garden,—and oh, such a twinkling time as they did have, hiding behind mother-father stars and the pretty floating cloudlets!

First one would wink and then another, which meant, "Come, I've found such a good hiding place." Then they would all blink, which meant "Ready!" So they kept winking and blinking until they grew very warm and thirsty. Just then they remembered that there were no drinking-cups in the sky-garden. What was to be done? Of course they did not sit down and cry,—for they were brave little stars, and always tried to find out a happy way to do everything, even if it did seem hard.

So they twinkled and blinked, And laughed and winked, which meant, thinking what to do. "I've got it!" said one bright little twinkler; "we can all join hands and make a dipper; *four* can form a cup, and *three* the handle, and we can get a drink from the first cloudlet that comes floating by."

So they all joined hands and made the dipper, just in time to fill it with water from some pretty white clouds that were on their way to cloud-land.

After having enjoyed a cool drink, the stars thought Lady Moon looked thirsty, and they decided to fill the dipper again and take it to her. She was delighted, for she really wanted a drink; but oh! what do you think happened? Lady Moon was very, very cold, and the moment she touched the dipper to take a drink, it caught her breath, and the seven little stars were frozen together in the form of a dipper, forever; and if you try I am sure you can see them every bright starlight night, twinkling merrily in their beautiful home up in the sky.

—*Kindergartner, in Child-Garden.*

Every-Day Life.

With Lowell we can say that "new occasions bring new duties," for every day brings its work for us to do. With ordinary people these duties are not great, dazzling deeds. One's life can be noble and full of beauty without once stepping outside of the home circle and the ordinary round of every-day events. A grand life is made up of little sacrifices, little acts of charity, little burdens borne for a weary brother, and little crosses patiently carried for love of the dear Heavenly Father.

—*Hartford Herald.*

HERE is a Whittier story told by the poet at his own expense: "I once went to hear a wonderful orator; and he wound up his speech with a poetical quotation, and I clapped with all my might. Someone touched me on the shoulder, and said, 'Do you know who wrote that?' I said, 'No, I don't; but it's good.' It seems I had

written it myself. The fault is I have written far too much. I wish half of it was in the Red Sea."—*Exchange.*

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The Sunday School

THE FOURTH YEAR OF THE SIX YEARS' COURSE.

The Flowering of the Hebrew Religion.

BY REV. W. W. FENN.

Lesson XIV.

THE LAST SUPPER.

Matt. xxvi. 17-30.

*The holy supper is kept, indeed,
In whatso we share with another's need.*
—Lowell.

Picture: The Last Supper, by Leonardo da Vinci (1452-1519).

The picture is too well known to require explanation. Its anachronisms also are so manifest that they need not be dwelt upon. For the table and its appointments Leonardo was evidently satisfied with the model furnished in the refectory of the Milan convent on whose wall the picture was painted, and did not feel obliged to attempt a reproduction of the actual scene in a Jerusalem upper-chamber. Moreover, he has erred in representing the meal as taken by day, for although the moon was always at full when the Passover was eaten, the light on the landscape seen through the windows must be of the sun, and the episode upon which the picture is based cannot have occurred till long after sunset. Jesus has just spoken of his betrayal and the various emotions which the announcement called forth are beautifully shown on the faces of the apostles. It is remarkable that John, on the right of Jesus, shows neither surprise nor indignation, but alone of all the apostles has an expression like that on the face of Jesus himself.

What was the Passover?—A Jewish festival in memory of the deliverance from Egypt.

It seems to have been a very ancient Semitic custom to offer the firstlings of the flock in sacrifice (cf. Ex. xxii. 30). Since "in Arabia all cattle, small and great, yean in the season of the spring pasture," the sacrifices would be most numerous at that season of the year; and because originally sacrifice was a communal rather than an individual matter, there would be a disposition to offer all the sacrifices of a community at the same time. The festival seems to have been at this stage in its history when the Jews left Egypt (Ex. x.), and thus the spring festival took on historical association. In the land of Canaan, and perhaps earlier in Egypt, the first fruits of the soil were devoted to the god of the land. This form of sacrifice could not arise till the people had passed from the nomadic to the agricultural life. The season of the first-fruits could be definitely fixed and the general festival came to be known as the feast of unleavened bread. With the centralization of worship in Jerusalem, we find the more ancient spring festival of the firstlings attached to that of the first-fruits and its historical character becomes prominent. The feast of the Passover, then, originated long before the exodus from

UNITY

December 7, 1893.

which it received its historical stamp, and was subsequently allied to the harvest festival of the first-fruits. In the time of Jesus all the festivals had lost their primitive character, and the Passover had undergone the greatest transformation, being thought of only as an historical reminder of the escape from bondage.

What was the Last Supper?—A simple rite, instituted by Jesus during the Passover meal, that the memory of him might be kept by his disciples.

Our sources do not agree about the last meal which Jesus ate with his disciples. The Synoptists say plainly that it was the regular Passover meal (Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 8, 15), but John is equally positive that the Passover was not to be celebrated till the evening of Friday (xviii. 28; xix. 14). It is hard to decide which account is authentic. It is against the Fourth Gospel that it represents Jesus from the beginning as the lamb of God, and hence would have been likely to find appropriateness in the synchronism of his death with the slaughtering of the Passover lambs in the temple—yet it was not the Passover lamb that took away the sin of the world (John i. 28). On the other hand, the Synoptists preserve the tradition that Pilate, following a usual custom, offered to release a prisoner at the feast, and gave the people their choice between Jesus and Barabbas. Inasmuch as one of the objects of releasing a captive would be that he might keep the Passover with his family, it may be that even in the Synoptists there is a tradition in harmony with John's. While the question must be left indeterminate, it is probably safer to follow the Synoptists and hold this the Passover meal.

In that case, the events of the day would have been about as follows. Between three o'clock and five, the lambs were slain in the temple. In the great crowd of Jews that thronged the temple were two disciples of Jesus (Luke says Peter and John), carrying a lamb to be slaughtered. Earlier in the day they had found a householder whose upper chamber was given them for the evening. "It may be mentioned that it was customary to allow to strangers the use gratis of the necessary room, with articles of furniture, especially with cushions and tables; in return for which it was usual to leave behind the skin of the Passover lamb and the earthen vessels that had been employed." [Keim, Jesus of Nazareth, v. p. 280.] Thither the disciples carried the slain lamb. Probably everything else needed for the feast had already been provided. On the evening before, the family whose room had been placed at their disposal began to remove the leaven from the house, and by noon of the Passover day not a particle of leaven was to be found. "To them would fall also the duty of baking in the early morning the pure unleavened *mazzot*, the cake of wheaten meal, as well as the preparation of the *charoset*—the thick batter of fruit flavored with vinegar and cinnamon—and the bitter herbs." At evening Jesus came with the rest of the apostles and the Passover began.

In the course of the meal, possibly near the end of the feast and just before the time of the thanksgiving, the blessing and the drinking of the third cup, Jesus took one of the wheaten

cakes and breaking off one piece after another gave a fragment to each of his disciples, and then when the third cup was brought he passed it to his friends in turn, bidding them think of him as often as they broke bread or drank wine in the future. It is possible that he meant only to make his memory a part of each subsequent Passover feast, but from the history of the ceremony in the church it is more probable that he expected the apostles to keep together, and wished them to think of him at every common meal.

How was the Eucharist observed in the early church?—It formed part of an ordinary meal in a gathering of the whole church, and was taken in memory of Jesus and in hope of his speedy return.

The earliest account is found in 1 Cor. xi. 17-26, which shows how the ceremony was observed in Paul's time. As the service of commemoration was separated gradually from the usual supper, the former was called specifically the Eucharist (blessing or thanksgiving, 1 Cor. xi. 24), and the latter was called the Agape or Love-feast; but the "Teaching of the Twelve Apostles" comprehends both in the word Eucharist, Ignatius in the word Love Feast (cf. Teaching, etc., Schaff's ed., pp. 57-62). Rich and poor, master and slave, sat down together once a week on the same footing of brotherhood in Christ and partook of bread, fish and wine." During this meal bread was broken, wine was passed and prayers were offered in memory of Jesus and in hope of his second coming. Out of this beautiful and significant service, which is evidently only commemorative, have grown the Catholic celebration of the Mass and the Protestant "Communion," both of which are very far from the intention of Jesus.

Exactly what Jesus did mean by the rite can be gathered only from his own words, but these differ materially in the various accounts. Yet all agree in the following particulars:

(a) Jesus called the bread his body and the wine his blood (Matt. xxvi. 26, 27; Mark xiv. 22-24; Luke xxii. 19, 20; 1 Cor. xi. 24, 25; cf. also John vi. 56). This has been aptly called, "The last parable of Jesus." Can we not imagine how the idea occurred to him? He knew that for him death was at the door, and as the meal proceeded the gloom grew thicker around him. The red wine in the cup suggested the blood he was to shed—"See," he said, "my blood!" And as he solemnly broke the bread—"My body broken!" Only those who are utterly unable to appreciate the tender mysticism of Jesus, and his invariable habit of seeing analogies, and expressing them in parables, could fail to understand his mood and his pathetic words.

(b) Jesus looked forward to a future reunion with his disciples in the kingdom of God (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18; 1 Cor. xi. 26?). This is a striking feature of the ceremony in the early church: it looked backward, to be sure, but it also looked forward to the time when Jesus should come again. In the "Teaching" the service closes with a triumphant ringing cry "Maranatha"—the Lord cometh.

(c) The mention of a covenant in connection with the cup. All accounts agree that Jesus believed that his

blood was to be shed for a purpose, as symbol or seal of a covenant (1 Cor. xi. 25; Luke xxii. 20; Mark xiv. 24; Matt. xxvi. 28) and, Matthew adds, for the remission of sins (xxvi. 28). Believing, as Jesus did, that he must die in Jerusalem to end his first mission as Messiah, it is only natural that he should have questioned as to the meaning of that death. Why must the Messiah suffer and die? May we not suppose that as he recalled the teaching of Isaiah that the servant of Yahweh suffered for the sins of the people, and as he thought of the system of ideas represented by the lamb before him, the idea of sacrifice came to him as a possible explanation of his death? Surely those who had believed in him as Messiah must have entered into a new relation with God by reason of that belief, and at his second coming they should inherit the promises. But they must remain faithful to their belief during the dark days of separation, they must be mindful of the covenant, and therefore this wine, shall be to them a reminder. The thought of Jesus on this matter we cannot see clearly, perhaps it was not clear even to himself; but we may be certain that he believed his death was decreed by God for the good of others, and it is possible that in the idea of sacrifice either as seal of a covenant or as a means for the remission of sins (cf. Heb. x. 11-28) he found an explanation of his predetermined sufferings, and to keep his disciples faithful, bade them think of him and of the relation to God upon which they had entered by belief in him whenever they partook of wine, the symbol of his blood shed in their behalf.

"And having sung an hymn they went out unto the Mount of Olives." The hymn was from the Psalter (Psalms cxv.-cxviii.), and should be read in the class. Also it is urgently recommended that the prayers in the Teaching of the Twelve Apostles, chaps. ix. and x., be read also. The Teaching has been published by the American Unitarian Association for free distribution, and may be had on application. For a modern idea of the communion, see "Robert Elsmere," chap. xlix.

The observance of the Lord's Supper had three results in the early church:

(a) It leveled distinctions of race and class by bringing all together in a common meal. This must have been of especial importance when the church consisted of both Jews and Gentiles.

(b) It fostered personal loyalty to Jesus as the embodiment of the new ideals.

(c) It kept alive the hope of his return.

Questions.

The Picture.—What can you find out about Leonardo da Vinci as painter, mathematician, man of science, inventor? The anachronisms of the picture. What is the significance of the overturned salt-cellar in front of Judas?

The Passover.—Tell the story of the festival and learn what you can about the way it was observed in the time of Jesus. Was this last meal a Passover? Do you think of any other nature-festivals which have gathered historical associations—Christmas, for instance?

The Lord's Supper.—What is the meaning of Lowell's lines? Can we observe the rite without superstition or misunderstanding? Would there

be any benefit in it? Did Jesus or his disciples think that it would be preserved so many hundred years?

Sunday School Items.

BEGINNINGS.

A list of books is given in the *Christian Register* for Nov. 23, by the Unitarian Sunday School Society as "useful in studying and teaching the new lessons" on the Old Testament now being issued by that society. The first book on the list is our recently published work "Beginnings." And it is recommended without reserve, though the teachers are cautioned against the Bible for Learners as "sometimes extremely ultra." This recommendation, taken with the fact that the book is used in the Ethical Sunday School in Chicago, shows how catholic the spirit of the work is and how successful the author has been in giving the simple truth, freed from all theological bias, in treating of the origin of human institutions. And the use of the work as a handbook by a class studying the history of art in a neighboring city shows how wide is the range of the little manual. It will be sent free to any annual subscriber to the Western Unitarian Sunday School Society, when requested. The annual subscription is one dollar.

NOBLE LIVES AND NOBLE DEEDS.

A selection of twelve lessons from this admirable series is being made by one of the members of our Sunday School Board for use in our schools when Mr. Fenn's lessons are finished. The list of lessons chosen will be published in this column in a week or two.

Fifteen hundred copies of Mr. Fenn's leaflets are printed weekly. The thirteenth is just issued. Back numbers can be supplied.

A new edition of "Unity Services and Songs for Sunday School," by James Vila Blake, is just issued. We shall now be able to fill orders that have been waiting.

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The Thought of God:

IN HYMNS AND POEMS. By Frederick L. Hosmer and William C. Gannett. Full morocco, \$1.50. White vellum cloth, \$1.00. Paper, 50 cents.

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Notes from the Field

San Francisco, Cal.—The Second Church of San Francisco continues to thrive. Morning and evening services are held with increasing morning congregations, and evening congregations so large that they cannot increase without enlarging the building,—which seats nearly five hundred people, including chairs placed in the aisles. Mr. Sprague has recently had an ill turn from overwork and cold, but services were not suspended, as Mrs. Sprague was ready to take his place.

The average attendance at Sunday School has grown to 120 pupils. The school has recently taken up "Beginnings" with much enthusiasm. A weekly teachers' meeting is held by Mr. Sprague, assisted by his wife. A good sign is that parents attend in goodly numbers.

The Ladies' Auxiliary held a bazaar Nov. 2 and 3, the net receipts of which amounted to \$710.

Though the church has still a debt of \$6,000 upon it (\$1,000 of which we hope soon to pay), the ladies have decided to take up some active charitable work, and a committee has been appointed to report on ways and means.

Mr. Sprague is giving a series of Sunday evening sermons on "Human Rights," as follows: "The Rights of Children," "The Rights of Working People," "The Rights of Woman," "The Rights of the Sensitive."

Our pastor and his wife are busy people, as, besides the large work of our growing church, they spend three mornings a week in Leland Stanford, Jr., University attending classes in social science and philosophy. Our church boasts of a rapid growth in membership, having received sixty-nine new names since April 1, and there is quite a company still to join who are nearly ready.

Evanston, Ill.—This little church is holding its own in numbers and steadily growing in organization. Its ladies' society during the last year raised over \$500 toward a church building. That was a very large sum, when the small number of the society is taken into account. Much of the money was made by canvassing for the *Ladies' Home Journal*. They have started out on a new campaign this year and would be glad to have all of the old subscribers renew through this society; and they would welcome an unlimited number of new subscribers.

Wichita, Kan.—Rev. W. S. Vail has announced his acceptance of the call to this church, much to the gratification of the people here, who were unanimous in their choice. He has also begun work at Arkansas City, where preaching had been suspended for several months. His energy and experience promise most excellent results in both places.

Midland, Mich.—Though the church here has been without a pastor for two years, it has bravely kept up its organization and continued to hold its Sunday school every Sunday morning, and with a good attendance. We are glad to learn that it has now secured the services of a minister who will, at least for the present, divide his time between this church and that at Mt. Pleasant.

Mitchell, S. Dak.—Rev. Helen G. Putnam delivered her paper here on

Sunday evening, Nov. 19, in the Congregational Church, "to an audience that packed the church to its doors," according to the report of the *Mitchell Daily Republican* of Nov. 20, which also says that "Miss Putnam is a very able speaker and held the attention of her audience through the entire address." She delivered the same address in the Methodist Church of the neighboring town of Bowdle on the following Sunday.

Hillside, Wis.—Rev. F. W. N. Hugenholtz has been compelled, much to the

regret of the people, to give up temporarily his work here, owing to the precarious condition of his wife's health. His place will be filled by Rev. J. C. Allen, a graduate of Meadville.

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